

# THE BRETHREN'S EVANGELIST.

## THE BRETHREN'S EVANGELIST

A Religious Weekly,  
Having the BIBLE for its Creed.

H. R. HOLSINGER, Editor.

ASHLAND, O., JAN. 16, 1884.

### SPECIAL DIRECTIONS FOR

Ordering the Brethren's Evangelist and Books, and Sending Money:

In all cases write the name of each subscriber, post-office, county and State plainly.

Also, post-office, county, State and name of the writer of the letter.

In ordering a change of address, always give the name of the person, post-office, county and State where the paper is going, and where it is to go after the change.

If anything is written for the editor, or for publication, it must be on a separate sheet of paper from that on which the names of subscribers, or orders for books, are written.

The money should accompany all orders for books or papers.

Money may be sent by Express, Postal Money Order, Bank Draft, Postal Note or Registered Letter, at our risk.

We will be pleased at any time to correct any and all errors occurring in this office.

While we shall endeavor to fill all orders promptly and correctly, we must decline to duplicate any books which may be lost on the road to their destination.

The subscription of the BRETHREN'S EVANGELIST is \$2.00 a year, in advance.

New subscriptions may commence at any time during the year, but we cannot agree to furnish back numbers.

The BRETHREN'S EVANGELIST will be sent only till the term of subscription expires, unless otherwise ordered.

Agents are allowed to retain ten per cent. of our money for their services.

All letters and communications to be addressed,

H. R. HOLSINGER & CO.,  
Ashland, Ohio.

### "A VIEW OF THE OTHER SIDE."

Elder Landon West, of the German Baptist church, and a member of the late visiting committee to brother Beer and his church, says the report of brother Beer has another side, and that if we will allow it in our columns he will submit to our readers a "view of the other side." We have replied to him that we shall publish his side with much pleasure, and have encouraged him to reply to brother Beer, and also to write in defence of his newly imbibed doctrine of mandates and traditions of men, assuring him we would afford him an "open field and fair play." We have also instructed him to send his "side" to brother Beer direct, so that if he should have any correction or criticism to make both sides may appear in the same issue. We believe this discussion will be interesting. Elder West is the leading German Baptist elder in the Miami Valley, and about the only one in the Valley who is capable of writing an essay for a public journal, at least among those who are endorsed by the elder-craft. We should be pleased to have Elder West accept the standing challenge of some one of the Brethren to discuss the issues between the German Baptist church and the Brethren.

### GOOD NEWS FROM CAMBRIA COUNTY, PA.

Brother Stephen Hildebrand sends us an account of the glorious and successful meetings lately held in the Conemaugh and Johnstown, Pa., churches, which is very similar to that already published as given by brother Wilt. In addition, brother Hildebrand says: "Brother Wilt preached sixty-four sermons. I was permitted to be present at fifty-one of the meetings, and preached few sermons myself at the regular appointments. Forty-three in all were baptized and four re-baptized. Thus the good work goes on in Cambria county."

We rejoice with the brethren of Cambria county, and hope they will continue to work. There are still many thousands of unconverted and obedient people in the county, and they might well keep on right there until the gospel has been "preached to every creature." Don't be afraid of the chaff. We are not to be the judges. Every husk is presumed to contain a kernel; and no man presumes to find a kernel without a husk. "Again the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind; which, when it was full, they drew to the shore, and sat down and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." Matth. 13: 47-50. Read also Matth. 22: 1-14.

### SELF-EXAMINATION.

"Examine yourselves, whether ye be in the faith; prove your own selves."—2 Cor. 13: 5.

When a traveler has a long journey before him, it becomes him that he should frequently and earnestly inquire whether he is upon the road which leads to the place for which he has set out, especially if there are many side ways which might easily lead him astray. The true Christian knows what a dangerous journey he has before him upon the way that leads to heaven, from which one may easily be led into error, by the numerous side roads which lead to everlasting perdition. When a traveler has missed the way to his destination, he may, if he discovers his error, return and set out anew upon the right way. But if a man has accomplished his journey through this world, he cannot return; if he is once dead he cannot again return to life; if he has mistaken the way to heaven he remains mistaken forever.

There is much in the world that can be amended, of which there is very little hope; much which a man has lost may be regained, but when once his soul is lost they cannot again be recovered. A man is deprived of all his property, it may be

restored to him. Job experienced this also. The king may regain his throne, as in the case of Manasseh. So also may one lose his health and by the mercies of God may regain it. But where can we refer to any one who had mistaken the way to heaven, and has lost his soul's salvation, that has been reinstated, and was offered a second opportunity to prepare for death. How appropriate therefore the words of our Savior: "What shall it profit a man if he should gain the whole world, and lose his own soul; or what can a man give in exchange for his soul?" Matth. 16: 26. From these considerations, David says, "None of them can by any means redeem his brother, nor give to God a ransom for him: for the redemption of their soul is precious and ceaseth forever." Psalm 49: 7, 8. If, then, there is no time for preparation after death, it must be obvious to all that we should examine ourselves and see what are our prospects for heaven, and how we may secure our salvation. Hence all true believers have been earnestly engaged, as Peter says, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1: 10, 11. O how many thousands might be saved if they would examine themselves to see whether they are in the faith, and in the grace of God and upon the narrow way! For want of this they are hastening on, as it were, half asleep; depending upon their confession, professing to be believers, and expecting to be saved, but having no assurance of their salvation. Ask them whether they are upon the way to happiness, and they will answer, they expect to be saved. But a hope which has no foundation is a foolish hope. If a traveler were to set out upon a long journey upon a strange road, and would say, I hope I am on the right road, but would make no inquiry of the certainty of the matter, it is very probable he would be disappointed in his hope. If the sailor would permit his ship to sail at will over the wild waves, and say, "I hope to ride safely into the harbor or which we have sailed," he would be deceived, and would be disappointed in his hope. If a man would refuse to labor, and expects to become wealthy, would his hopes secure him the desired riches? Would never study nor read a book, but to become educated, would his hopes secure him the anticipated learning? Just as the hope to be saved, secure salvation. Virgins thought they would be saved; imaginary and self-made hope vanished away to their inquiry, "Lord, Lord, they received the unpleasant reply of our Lord, Matth. 25: 11, 12. In view of our Savior so frequently refers to such things, because they expect to enter into his hope which they have when they ought to search the scriptures whether God has promised any who live as they do. The whole heart upon the things of God, enjoy all the pleasures of this life, have no love to God or their neighbor, could only need to prove themselves to be, they are not in the faith that worketh by love.

When a man purchases houses or lands, he is not satisfied with the mere hope that all is secure, but he makes diligent inquiry and research as to his title, and that the conveyance is properly made, that he may have an assurance that no man "taketh it from him." Yet so many professing Christians are so carelessly secure about their salvation, while they have no assurance. The language of Socrates is applicable to many such, "I must die, but the gods know whether I shall be happy or unhappy." So many professing Christians die, but do not know whether they are going, because they have never examined the foundations of their hope, or examined themselves by the light of the gospel. The Savior speaks of such when he says, "Many shall say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then I will profess unto them, I never knew you: depart from me ye that work iniquity." Matth. 7: 22, 23.

Paul had the proper assurance, therefore, he could say: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." 2 Tim 1: 12. He must have had an unwavering confidence in his salvation or he would not have written thus. By a careful examination of our faith, then, we may learn whether we have a right to the tree of life. And we repeat, there is a vast difference between a mere expectation and a full assurance of eternal life. Do not many persons believe themselves to be sound and well, when they are far from being such. The laborers who were sent into the vineyard to labor, hoped they would receive more than their fellows, but they

were disappointed, for each received his penny. Why were they disappointed? Because they had no ground for their hope, and no promise that they should receive anymore. The guest that was found without a wedding garment, had expected to participate in the great marriage feast, but instead it was said of him, "bind him hand and foot and cast him into outer darkness." Matth. 22: 13. Goliath had a hope, and appearance was much in his favor, but it was all groundless; David had a hope, and appearance was all against him, but he realized his expectations, and he knew it beforehand. Pharaoh had pretty strong faith or he would not have ventured into the Red Sea. Thus it will be observed that there is a vast difference between a mere profession of the lips, and believing and realizing with the heart. Therefore, James says, "What does it profit, my brethren, if any one say he has faith, and have not works? Can the faith save him?" James 2: 14. Such a faith is a dead faith, and can afford its possessor none of that christian vitality which will bear witness to his spirit that he is the child of God.

### COMMON SENSE VERSUS PREJUDICE.

Of all the evil spirits afloat in the world to-day, none causes so much mischief, bitterness and misery as prejudice. Before we form and express an opinion of our fellowman, we should be sure that we have some foundation to work on. Unless we know of some moral deformity in a man's make-up, let us think and speak well of him. Under every circumstance, it is the duty of every man, christians especially, to take the most charitable view of every action. It is time that we looked at this matter of prejudice from a common sense point of view. As we judge others we shall be judged.

We ought not to be prejudiced against a man because of the clothes he wears. God made one and the tailor the other. It is impossible to judge morality and worth by the cut and quality of the coat.

We ought not to be prejudiced against a man because of his family relations. Cain, the first murderer, belonged to a good family. Then we read that Abijah begat Asa—a bad father begat a good son. Again, Asa begat Jehoshaphat—a good father begat a good son. Then, Jehoshaphat begat Jehoram—a good father begat a bad son. Also, Jehoram begat Ahaziah—a bad father begat a bad son. So we see here in four consecutive generations almost every phase of family relationship. The good or bad qualities of parents are not always inherited.

We should not be prejudiced against a man because his life has not been a financial success. A great many men fail in this respect because they are too honest to succeed.

We should not judge a man by the house he lives in, for loathsome vermin often inhabit the grandest mansions. The greatest rascals on earth have lived in palaces.

We should not be too hasty in forming an opinion of a man by his speech. A parrot talks, and the tongue is but an instrument of sound. Many men talk roughly, and yet act more kindly and charitably than their smooth-tongued neighbors. We should also be careful not to confound plain talk with reproach or insolence.

We should not be prejudiced against a man because he was born and raised in a place of bad reputation, for our Lord was raised in Nazareth.

We should be careful not to be prejudiced against a man because of his poverty. Our Savior had nowhere to lay his head. It is a historical fact that many of the great teachers of all countries have been for the most part poor. We might also refer to Moses, Elisha, Amos, David, the Apostles and a legion of others, who ascended from the lower walks of life. Money and position make neither morality nor brains.

When a man dies, they who survive him are anxious to know how rich he was, and what property he has left behind. The angel who bends over the dying man, looks over the record of his life to know what good deeds he has sent before him.

### JANUARY CHOICE LITERATURE.

The January issue of this excellent magazine, which begins a new volume, contains the following interesting and valuable array of contents: The New Hero, by Theodore Watts, an entertaining study on the way poets and artists treat child-life; The political condition of Spain, by an eminent Spanish authority; Luther in Politics, by Karl Blind, one of the most scholarly and brilliant of English essayists; Alexander Von Humboldt, a biographical and critical study by the President of the University of Berlin; the Ethics of Aristotle; a delightful and scholarly study by E. M. Clark; Evolutionary Ethics and Christianity, a very strong article by Goldwin Smith; Ancient International Law, by H. Brougham Leech, one of the highest living authorities; Outcast Russia, a very powerful and harrowing article by the imprisoned Prince Krapotkin. Also briefer entertaining and valuable articles: In Milford Sound, by Harriet Kaye; the Scramble for Wealth, by a

London Artisan; Popular Banking, and People's Banks, from Chamber's Journal, giving especially valuable information concerning people's banks in Germany; Reminiscences of Thorwaldsen; Evolution and Mind; and Science Notes, by W. M. Williams. All this, in large type, and excellent magazine form, for ten cents, or monthly at \$1 per year. John B. Alden, Publisher, 18 Vesey St., New York.

### WASHINGTON IRVING.

The writings of the most honored of American authors are at last made accessible to all readers, and in such varied and beautiful forms as to delight the most fastidious, and at prices so low as to be an astonishment to book buyers, and a consternation to book-sellers, of whom the "Literary Revolution" makes no account. As examples, we have "The Legend of Sleepy Hollow" for three cents, "Wolfert's Roost" ten cents, "The Sketch Book" 20 cents,—these in paper binding but large type; in neat or elegant cloth or half Russia bindings, his "Choice Works" are published at prices varying from 30 to 45 cents, and his complete works (excepting "Life of Washington") in the superb CAXTON EDITION, six volumes, over 5,000 pages, choice typography, elegant binding, for only \$4. Specimen pages or large descriptive catalogue are sent to any applicant on request, and orders over \$5 in amount are filled to be paid for after arrival and examination, on reasonable evidence of good faith being given. Address John B. Alden, Publisher, 18 Vesey Street, New York.

### Editorial Miscellany.

The greatest argument against infidelity is a godly life.

He who preaches to please his congregation cannot always please God.

The church has more need of humble, Christ-like lives than useless, ignorant critics.

Brother Yoder, while in our office last Monday, discovered through our Annual, that there are two hundred and seven ministers in the church, representing fifteen different States.

Brother J. H. Swihart has been kept at home for some time on account of illness, but hopes to enter into the good work again next week. He expected to labor for the Master in the vicinity of Mulberry, Ind.

Before performing an action, the coward will ask himself the question, Is it safe? The selfish man will ask, Will it pay? The vain man will say, Is it popular? But the conscientious man will ask, Is it right?

George Mauler, a newly elected German Baptist minister, near Bryan, Ohio, does not believe that the world is round. It would be a good idea to send a query to next annual meeting and have the matter decided for the brother.

Brethren Brown and Yoder were with us on last Friday, during trustee meeting. Brother Yoder remained over Sunday, and preached for us on Sunday forenoon, at the College chapel. His text was Ecclesiastes 12: 13. He dwelt mostly on "the fear of God."

We ought to have at least two thousand more subscribers, to make things as lively about the office of the EVANGELIST as it ought to be. Please come to our help like Christian soldiers, brethren and sisters. And there is no better time to do it than just now. We can still supply back numbers to January 2nd.

No Hymnody yet. And we can give no promise as to when they will come. As soon as they come we will at once fill all orders on our books, commencing at the first order received. They may come some time between this and the middle of February. We do not want to be scolded for not sending the books.

Brother D. A. Mentzer, of Des Moines, Iowa, informs us that he is over eighty years of age, and has been sick for about three years, and has no hopes of remaining in this world much longer. He desires the prayers of all God's people, that he may be enabled to enter the haven of rest, for which he has been laboring.

Vick's Floral Guide for 1884, is on our table. "It is a beauty," is what the ladies all say about it. And they know, especially in this case, for it is a beautiful publication, containing illustrations of flowers, plants and vegetables. Sent free to all who desire seeds or flowers. Address James Vick, Rochester, New York.

A convict who had been released from a Western penitentiary, said he was sent to prison for being dishonest, and yet he was compelled every day to cut out pieces of pastboard, which are put between the soles of cheap shoes made there and palmed off on the public as leather. This kind of dishonesty is not very apt to improve the character of those sent there. In the social world it is a great deal as it is in the church. Before an act is branded as a violation of the law, it depends largely upon who is the culprit.